

ROSICRUCIAN DIGEST

1954
OCTOBER

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Moses and Miracles

Sacred science vs.
magic power.

▽ △ ▽

Structure of Fear

Sidelight on a
dreaded emotion.

▽ △ ▽

Beyond Earth

Should we give
thought to death?

▽ △ ▽

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

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Next Month:

The Lost
Tribes of
Mystics

▽ △ ▽

Cover:

Inca Ceremony





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MORNING CHORES

These Basuto girls in the interior of South Africa are grinding maize, a kind of corn, which they cultivate by primitive means. The work is performed in the open areas of their kraal, or small mud-hut, thatch-roofed village. Though this work is laborious, the resulting flour is ground as fine as that to be found in any modern mill. Usually, the grinding is accompanied by singing and chanting which appears to lighten the labor.

(Photo by AMORC)



Are you sentenced today because you think differently than others? Have you suffered ridicule because you dared to think for yourself? Have you been threatened even with hell-fire because you chose to follow the dictates of your conscience?

Everywhere about us are self-styled authorities telling us what we must like—how we must live—how we should think and pray. Pompous and contemptuous, as despots always are, they hold sway, assigning the rest of humanity to an insignificant place in the scheme of things. And not infrequently, as though to dispel further question, statesmen, churchmen, artists, scientists alike, claim even to be God-directed.

Such insidious claims are restrictive in a society where we fight to be free, for while we have earned physical and political freedom, these groups feed us predigested opinions. They are attempting to persuade others to recognize as *truth* and *fact* that which is merely opinion.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXII

OCTOBER, 1954

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

THE RAIN QUEEN

By THE IMPERATOR

This is the final article in the series written by the Emperor after his return from a world journey in behalf of the Rosicrucian Order. —Editor



THE way had now become more mountainous. The narrow road wended its way tortuously through the bush above which occasional palms rose in solitary majesty. Vegetation was plentiful but it was copiously covered in places with a reddish dust. Here was evidence of drought in a land accustomed to rain periodically. Notwithstanding our increasing altitude, the air was hot and dry and one could almost feel his own dehydration taking place. There was a paucity of game, only the smaller varieties being seen. There was an air of suspense as though one were entering a land deserted because of some catastrophic cause which might again be experienced momentarily.

We had just passed along one of the ranges of the Vulovedu Mountains. In this region the natives produced maize, or corn, and laboriously tilled the soil in small areas cleared of brush.

A steep downward grade in the roadway gave us a more distant view. There, some hundred yards ahead and at our right was a well-trodden trail. Following it with our eyes we saw that it led into a small grove of trees to a stockade fence made of small logs and about seven to eight feet in height. Through this entrance natives were coming and going carrying calabashes and baskets upon their heads. Above the stockade, as we approached, we could see the

conical thatched roofs of the bandas. This was a *kraal*, or native village. It was the village of the Balobédu tribe, of the Basuto nation.

This kraal was surrounded with a halo of mystery, legend, and strange facts many of which had found their way into renowned fiction and other literature. This was the capital of the celebrated Rain Queen, *Mujaji III*. Among the tribes and the villagers in the area, it was reputed that she possessed a supernatural faculty for producing rain. She transformed the hovering clouds into sheets of water by ritual formulae, thus saving the land and its people from the ravages of drought. In one hundred and forty years there have been only three such Queens, each ruling over this little wilderness empire most autocratically, with the power of life and death unquestionably lying within her domain. By tribal custom, the Queen is destined to die by her own hand. She is not a ruler primarily, but a *rain maker*; that is, her political authority and council would cease if she were to lose her virtue in commanding this phenomenon of nature. The men rely upon her powers to make rain, thus preserving their crops and life—and also, upon her withholding her secret from their enemies. She is also known to them as a *transformer of clouds*. It is not that she brings rain into existence from an amorphous state, but rather that she has the ability to release the moisture

from the clouds that rest upon the nearby mountains, and which might otherwise pass over the parched lands. Since the coming of the rains is related to the change of seasons, the Queen is likewise known as the *changer of seasons*.

It is the opinion among the Balobédu tribe that when the Rain Queen is upset or emotionally disturbed she fails to exercise her power to produce rain; the great drought of 1934-1935 is attributed to Queen Mujaji's daughter's relations with a foreigner—an outsider. The Rain Queen is unmarried and "she cannot have a formal husband, but does have 'wives.'" A number of attractive girls of the tribe are designated as her "wives" and a ritual is performed establishing their marital status. These wives are, however, a kind of royal retinue. They, in turn, may have children by one of the tribesmen. These children, by a complicated religio-political system, become the Queen's daughters; most of the boys die before maturity, so it is related.

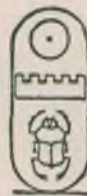
Queen Mujaji has what may be termed "rain doctors" who assist her in the performance of the traditional rite. It is the custom just before the Rain Queen's death that she impart her secrets to her successor. Likewise, she transfers her own secret vessels and their ingredients as well as information about the beating of the drums used in the ceremony. At the start of the rain-making rites the Queen anoints the base of the sacred tree in the center of the kraal with the tribe's home-brewed beer. Traditionally, if the Queen failed to make rain she was put to death.

One of the local rumors about the origin of the first Rain Queen appears in the book, *The Bush Speaks* by Dicke. It relates that she was a crafty woman of mixed white extraction. She had come from West Africa and with diabolical cunning created the belief among the Basuto of the region that she had supernatural powers that "created clouds so often resting upon the mountains." Her apparent success in deceiving the natives, or in some manner inducing the rain, gained her considerable fame. As a result of homage paid her and the awe instilled into the natives by her powers, she formed a great

kingdom "without force of arms," over which she presided as queen. The account further relates that she used malevolent intrigues to hold her domain. Her female ancestors were said to be white women sold to the Arabs in slave markets of West Africa "who enchanted their masters with their sexual attractions." Hence, she used this device to rule her councilors and remained unmarried. It is further stated that this is why many girls were selected to become wives of the Queen for "it was their duty to captivate foreign chiefs and spies." Dicke's work would lead one to believe that intrigue, deception, debauchery, and immorality reigned supreme in this capital of the Bush. Nevertheless, it is historically certain that the tribal councilors did *and do prefer being ruled by a woman*. H. Rider Haggard's famous work, *She*, was based upon the legends and facts surrounding the life of this mysterious first Rain Queen.

The Palace

Our arrival had attracted considerable attention. Little boys, naked or wearing but a loin cloth, crowded about us, curious as we unloaded our equipment. They smiled and whispered to each other just as most primitive people do on finding something amusingly incongruous in the dress and mannerisms of outsiders. However, a foundation of friendship with the juvenile population of Queen Mujaji's kraal was established at once by our generous dispensing of candy. Members of our safari had thoughtfully availed themselves of large sacks of miscellaneous sweets which both the women and children relished. The male tribesmen preserved their dignity by either disdaining to receive the proffered gifts, or taking the candy and placing it in their mouths with the solemnity of a sacred ritual. These preliminary formalities over, we tramped unceremoniously through the outer gate of the kraal to find that we were now in a semicircular area of hard-packed ground. Fifty feet beyond was still another enclosure of wooden posts; this was *the inner kraal*. Within it was the "palace," the domicile of Queen Mujaji and the bandas of her councilors and wives.



We were most graciously and diplomatically met by the Queen's chief adviser, her prime minister. His concession to civilization was that he was attired in a pair of work trousers and a faded blue shirt. He was an intelligent Basuto and spoke excellent English. It was here that the protocol of our audience with the Queen was explained and we were advised to observe its details rigidly. Any violation of the provisions would create an embarrassing situation for the local officers of the Department of Native Affairs. The latter wish to maintain most amicable relations with the Rain Queen. Her influence upon the natives in the region is considerable. To offend her might destroy the delicate bond of confidence the Department had built between the Government and Queen Mujaji's empire.

It was likewise impressed upon us that no photographs within the inner kraal were to be taken without the permission of the Rain Queen. Such permission would be given (if it were to be granted at all) only after the formal reception in her palace. Under no circumstances were photographs of the Queen to be taken. A number of years ago a safari had visited Queen Mujaji's capital and had taken her personal photograph under some pretext, and then had published it with a defamatory story about her reign. The news of this had in some way reached her and she was greatly offended. The white officers of the Government avoid any circumstance which might arouse the displeasure of the Queen and her subjects.

With these admonishments in mind we marched in single file to the inner enclosure. Her subjects were first obliged to remove their foot coverings before they could set foot upon this sacred precinct. About us were all the furnishings and appurtenances to be seen in almost any kraal. There were earthen vases, calabashes, poles for grinding the maize and the like. Plaited grass mats were to be seen before the entrances to the thatch-roofed bandas. Perhaps the only distinction was that this kraal was more clean in its appearance than was usually the case. There was less littering of refuse. Before us was the palace!—its prominence being that it resembled a small, simple, wooden, bungalowlike

dwelling. Unlike the bandas, it was given eminence by being raised upon piles. This necessitated a climb of several steps to reach the porch or verandah. We stopped, undecided, at the lower step, placing our heavy photographic equipment upon the ground and standing in a group awaiting further developments. The Prime Minister, who was our immediate host and interpreter, preceded us to confer with the Queen.

Decorum in the Bush Country

After a few moments, the Queen's minister again appeared and beckoned to us to ascend the steps. When we had done this some of our party were about to sit down, but we were advised that this must not be done until Queen Mujaji made her appearance and had become seated. Here, then, in the African bush, hundreds of miles from a city of size, this woman of a tribe of primitive peoples prescribed a decorum and demanded its respect from European and foreign visitors—as significant in its social import as that of the royalty of any white nation. At first the ceremony seemed a mockery. Then the significance of the circumstance was realized. Within her sphere of power the Rain Queen was supreme. Her purposes and the ideals and customs of her subjects were as meaningful to them as are those of any nation of the world to their respective peoples. Their culture, measured by that of the white man, was crude. Therefore, to the white man, any resemblance they had to the dignity of his own officialdom seemed absurd. The error of the white man's thinking is in his evaluation of standards. A difference in standards does not lessen the spirit behind them, nor should it detract from the dignity one displays toward what he conceives or believes. Can one say that the spiritual devotion of a worshipper of nature is less than one who kneels before a cross in a vast cathedral? The motive, the impulse must be taken into consideration and not the objective procedures, the rituals and ceremonies by which it is expressed. For further analogy, one dressed in the clothes of a beggar may have all the refined gestures and speech of a Member of Parliament. Such culture is not to be depreciated by its setting.

The door opened and there appeared a native woman, advanced in years. Unlike the others, she did not wear the native costume, or a dark-red solampare draped about her bosom and hanging from her hips. Instead, she wore a simple gingham dress and was barefooted. She was the Queen's lady in waiting. She took no notice of us as she placed upon the floor in our midst one woven grass mat and a leopard skin. She then stood behind one attentively. Again the door opened; Queen Mujaji made her entrance. She was aged—over eighty, and quite wrinkled. Her eyes, however, were alert and piercing. In one glance she surveyed and scrutinized our party. She posed a moment at the threshold of the door awaiting our acknowledgment of her presence. There was in her leathery-like visage a regal expression. Almost unconsciously we responded to it by standing erect and bowing slightly as if we were in the court of European royalty. She then crossed over and seated herself on the leopard skin—her lady in waiting being seated at her left. The Prime Minister stepped forward and, in the tribal dialect, explained our mission and then formally introduced each of us in turn. Later it was explained to us that the writer had been introduced as being a "chief" of a people living far across the water who had heard much of her, and who had come to pay his respects and to bear gifts to her. We in turn stood before her and she looked up at us. In the depth of her eyes was the soul of primitive Africa—in a sense, the expression of a lost people, an age-old people who were seeking to cling to a life and a way of living that was falling before the assault of the white man and his civilization. Gazing at each other, we understood each other far better than if we had spoken the same tongue.

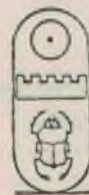
Apparently reassured, Queen Mujaji gestured for us to be seated. She then clapped her hands twice loudly; she gave instructions to a male native who appeared and bowed low before her. He went away to reappear in a few moments with a large earthen vessel filled with the traditional beer. This was placed before the Queen and she was likewise provided with several small calabashes resembling a cup with

a long handle. Beer plays a prominent part in the ceremonies—social, religious and political—of these people. The drinking is marked with decorum; it must be lingered over; it is never to be bolted down. Beer is considered a nourishment and the food of the gods, as well. It is made of fermented corn, or maize. It is a whitish substance, very unappealing to the sight. To the taste it is somewhat like a strong cider. It has a high percentage of alcohol. To offer beer, as on this occasion, is a social gesture of generosity. The function is called *valejana*—"those who eat together." Of course, it would be an insult not to imbibe the beer. Each of us drank from the same calabash as had the Queen, it being passed from one to another after being refilled. The Europeans or whites who have had the experience, relate that the beer is noted for its relief from various disorders.

Photography Waits on Protocol

While looking at the writer, Queen Mujaji was apparently asking questions of her minister about him. What answers he gave we did not learn. As the time advanced so did the position of the sun; we noted with apprehension that shadows were creeping into areas which we were anxious to photograph. Accordingly, we asked the prime minister whether Her Majesty would now grant permission for photography. Protocol, however, still prevailed. It was necessary that we first proffer our gifts to the Queen—not in consideration of her permission, for there was no assurance that even then she would grant it. The lady of our safari had obtained the gifts in advance. We stepped forward and laid the larger package at the feet of the Queen. She never glanced at it or evinced any interest in it. A smaller package was then laid before the lady in waiting. The latter was not so stoic. She beamed widely, showing her few remaining teeth. But she, too, made no attempt to open her package and examine its contents.

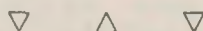
The conversation continued several minutes longer, and yet we did not know whether our journey to this remote place was in vain or not. Suddenly, Her Majesty began opening her package. Her lady in waiting did likewise and gleefully. From Queen Mu-



jaji's expression there was no indication of any satisfaction derived from the gift. However, our safari had been advised what to present to her and we felt confident that it would be to her liking. She abruptly arose and instantly we also stood. She then spoke to her prime minister. He informed us that Her Majesty accepted our gifts and we were permitted to photograph the precincts of the palace and the kraal. We bowed to her aged Majesty, and she acknowledged this gesture with a slight nod of her head. Then she left our presence, walking very erect, to enter her palace, leaving the

bearing of the gifts to the lady in waiting.

While our photographic equipment was being placed in readiness, the writer looked back upon the door through which Queen Mujaji had just passed. He mused upon the little drama simply and touchingly enacted by this woman of mystery. For the moment there pulsed within him, like the rhythmic beats of the native drums, the fears, devotions, and beliefs of the generations of these people. Africa had been for us another portal by which to enter the recesses of the human mind and personality. End.



Drugs and Diseases



ANY substance used as a medicine, or in the making of it, is classed as a drug. The knowledge of drugs, their identification, history, and collection is called *pharmacognosy*. This branch of knowledge gathers information on drugs from every available source in history, as far back as Hippocrates among the recognized practitioners of medicine and, according to a United Press report, pushes its inquiry into the muti bag of the primitive medicine man.

In this way much of interest, as well as of benefit, to modern man has been learned: For instance, the use of iodine for goiter in ancient Assyria and that of ephedrine in old China. Early Egypt, it is also made plain, knew henbane, peppermint, and castor oil, as well as opium.

The Western hemisphere, too, has made its contribution: The North American aborigines discovered the healing properties of the wild parsnip and the South American ones detected the value of quinine.

After reading the above, one might wonder just how ancient man came to know of certain healing plants and ointments. A modern medical historian,

Dr. Erwin A. Ackerknecht of the University of Wisconsin, is quoted in a recent issue of the *New York Times* as saying that the reason may very well be that ancient man had the same need of them that we have. Ancient man had modern man's diseases. Whether it eases the pain of one's pleurisy to know that his opposite Egyptian number of antiquity had the same experience, Dr. Ackerknecht has not attempted to answer.

According to his findings, however, as reported in the *Times*, Egyptians suffered from hardening of the arteries, kidney stones, sinusitis, smallpox, malaria, and other modern ailments in addition to pleurisy. It is even the contention of one paleopathologist that polio was then known.

Such information must be had mainly from a study of paintings, sculpture, and from X-ray photographs of mummies. This may appear somewhat discouraging as to humanity's emergence into freedom from "the ills that flesh is heir to"; but it does emphasize the truth in the statement that until one learns to profit by his experience, he is compelled to repeat it—either that, or perhaps such afflictions are still the best means of giving man opportunities for growth that have not been bettered in 5,000 years.

Beyond Earth

By DR. JOSEPH DALLOS HOLLO

Is it really true that we take nothing with us? In vain is it that our horses are sacrificed, that our favourite objects, our beloved tools are buried with us?—that pyramids, pantheons, and mausoleums are raised to us? Is it in vain that we have struggled for our hard-won wealth; that we have nagged to uphold our imagined importance; and hoarded our gold? Yes, everything is left behind, and only that which we have denied a thousand times—our soul—crosses over into the next world.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven . . ."

Is our entire social system wrong? We long for innumerable superfluities, and are incapable of curbing our greed. Our moderate requirements should extend only to a normal middle-class standard. We may love our favourite trifles, but we must not love penthouses, gigantic estates, and huge manufacturing plants. We may cling to our furniture, but let us not cling to the superfluous mass of our jewelry. Our hearts may be warmed by that which is "ours," but it must not be the only fuel. Our conception of property is wrong; however, it is a mistake to think that we are in favour of "expropriation." Far from it. This is not the sort of solution we seek. Let us make the whole world our own, but without taking anything away from anyone, for after all, the world really belongs to us. We can own countries, and the skies will smile at us with greater friendliness.

When I was walking in Versailles, the lovely palace was as much "mine"



as it was once the Sun King's. The pleasure lodge of Trianon delighted me as much as it did the kings of France, and they did not take it with them any more than I. Palaces and masterpieces of art all belong to us, and we can do no more than take pleasure in them. The robber of paintings who carries his treasure home, to admire it there alone, is not quite normal.

Everything is at our disposal, we do not have to take it away. When I look into a garden and enjoy the sight, am I not also the "owner" of it? Even though its earthly owner has fenced it, the garden does not belong exclusively to him. He may lock his treasures into a strong room, yet he will not be able to hide them forever. It is not important that we should possess them, we should fight only for the freedom to enjoy them. Is it not a matter of indifference if we have nothing besides our home and our living? Is it important that the car in which we ride should bear our name plate?

Our economic conceptions are poisoned by vain climbings. What use is the acquisition of surpluses, which impose burdens upon us, spoiling our future lives, and depriving the present of its content? Let us at last get together, lay down these truths, and inform ourselves as to what is really ours. Once we have made sure of elementary requirements for our future, let us be generous givers. We might at last realize that in fact everyone works for someone else.

Let us reverse the seemingly revolting injustice of "everything belongs to



others." Let us console ourselves with, "Nothing can belong to us," for one day the hidden bank notes are bound to be taken out of our mattresses, our palaces will be pulled down or rebuilt, and in most cases they will not be used by our descendants. Everything belongs to everyone—this is the most complete of truths, and we have only to adjust our spirit to it. We cannot be stinted in anything, and we can be hurt only if our elementary requirements are denied to us. But this pain is inflicted by ourselves upon one another, and Providence has nothing to do with it. It gives us everything, and our misery is our own fault.

A Strange Thing

Our worship of matter and our security in matter is particularly strong when we are in a crowd. In a packed theatre, in a sports stadium, and at mass meetings I often watch the thousands of heads, or the bawling orators.

Our earthly fellows, known and unknown, as well as the Great Mass of Matter, give a sense of security, as if no power could threaten us. That is why a death occurring in a crowd, or at a meeting, produces such a terrible effect, not infrequently causing a panic—because we appear in these places in a completely

contradictory attitude. Has any man ever thought of death amid the hurricane of laughter in an auditorium? Not often, I think. We are so certain that no accident can happen.

In the theatre, the bar, or the cinema, we would argue with death something like this: "Look, we have bought this ticket, it is for the first row of the stalls, and the smartest, most fashionable people of our city are sitting next to us, and you cannot possibly call us

away just now. We have money in our pockets, we are able to hire the best physicians, we can go to Cairo to recuperate, so you must realize that you have made a mistake."

We might comprehend that Death is near us when we are alone, with no one beside us, or when we meet with an accident, but in the midst of a crowd death is incredible—a strange thing. But then, death is always a strange thing.

Often I am seized by the fear of death, and at such times I cling to life, just as if I were never going to lose it. I want to live. At other times, I take no account of time, but now I try to put the clock back at all costs.

However, I tremble only until I gaze upwards. I dream of heaven and long for the beauty of the next world, and my fear of death belongs to the past.

Contact with Sin

My meditations at home not only chase away the allegedly terrible spectre of death, but give me the most colourful experiences. The quiet hours I spend at my desk at such times, I regard as seclusion from the world. Yet if I compare these two different situations properly, and in the

This Month and Its Meaning



OF all the months, October has probably been assigned more names since its origin than any other one month. As it is, however, it still bears the name originally given to it because of its numerical position in the old Roman calendar—Octobris (eighth).

After Julius and Augustus Caesar renamed in their honor the fifth and the sixth month of the old calendar, the renaming of numbered months became a fever. The Senate of Tiberius Caesar proposed that he name October, *Livius*. Then the Tyrant Domitian, who had assumed the title of Germanicus for his victories in Germany, gave the name *Domitian* to September and *Germanicus* to October; but after his assassination the names were dropped. Then October was known in succession as Antoninus, Tacitus, and Hercules. However, in each case, the name was dropped after the death of the individual. The Senate's attempt to christen it Faustinus in honor of Faustina, wife of Antoninus, was equally unsuccessful.

The Slavs, at a later period, called it *yellow month*, from the fading of the leaf. To the Anglo-Saxons it was known as *Winterfylleth*, for the reason that at this full moon (*fylleth*) winter was supposed to begin.

fullness of my judgment, I realize with ease that, in my absorbed contemplation, away from earthly bustle, I cover far greater distances, and that the speed of light is put to shame by the rush of my imagination.

I continually meet with my beloved fellow men. Those who are absorbed in material things are governed by mass psychology, and are forgetful of death. With complete assurance, they discuss before me playful nothings, and it does not occur to them that one day everything they value will come to an end. I am unable to make the great majority understand that transition is bound to come, and then there will be no more easy-going courtship, roguish play, distinguished garden parties.

Those who are not acquainted with death imagine it as a remote horror which can never happen to them. When the great transition takes place before our eyes, then we can commune with our inner selves, and ask in horror—is this all that a human life is worth?

I once met Death in connection with murder. I had never been in such close contact with Sin. Five minutes after the attack, two bodies lay before me. I felt it strange that the rest of us should still be walking about, that our straight heavenward bearing should be the very affirmation of life, while they lay prostrate, stiffening, and with a waxlike colour. They fell from the murderous bullet and did not rise again.

It is impossible to forget such scenes. For a long time I kept seeing those bodies and I reflected on Fate. I would like the coarse-minded, the stupidly haughty, the cruel murderers, to be standing by such innocent bodies, to watch such "momentary" tragedies. I would like to see their calloused hearts scratched by Death, to see the cataract removed from their eyes, their indifference pricked, as well as their yearning for pleasure, and to see them shaken out of their stupefaction. Our walking about on our bright boulevard is of no use; we cannot feel safe anywhere. We are spied upon everywhere, and we do not know when the sombre slaves of extinction will be let loose upon us. In vain do we at such times seek refuge with the crowd, shivering with our black imaginings.

(Continued on next page)

Fact... or Fancy



TOUCHING WOOD

By EDLA WAHLIN, M. A., F. R. C.

Librarian, Rosicrucian Research Library

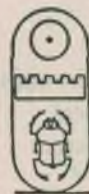
ANCIENT records on creation stress the unity existing between the Creator and the universe. Many cosmologies tell of an abyss, a vast ocean, called *the great deep*, the primordial element out of which the universe emerged. As a result there prevails a communion between life in all its forms and its divine source, making all life sacred.

With the ages, a wealth of lore about plants and animals, relating them to early mystical thought, has been amassed. Philo Byblius, for instance, considered plants sacred because human beings depend on them for food, but his argument does not explain sacred trees, such as the oak of Dodona, the Bodhi-trees, and the ash Yggdrasil, so deeply rooted in legend.

One of the commonest failings among men is that of boasting, whereby the braggart takes personal credit for the divine blessings which have been given him. "A proud man thrusts aside the divine presence," says an old Hebrew proverb.

According to superstition, the boaster is punished by being struck by lightning. "In the lightning flash, the fourth form of nature, is the origin of life," states Jakob Boehme. *Only by touching wood* or iron, which restores the broken contact between him and the divine, can the braggart save himself from the consequences of his acts and annul the evil he has created by his selfish pride.

In the Rosicrucian Research Library are many books explaining the origin of superstitions in folk-thought.



Paradise Resisted

With the passing of our youth, we become increasingly sensitive in the matter of age. I am not yet X years old, we say to ourselves, even though we are separated only by a few weeks from the next birthday. The hour has not struck yet, we console ourselves. We try to force time back, though it will respond to no brake.

The more our years increase, the more we ought to think of true rejuvenation—not by glandular methods, but by the divine method, and not of the rejuvenation of our faded bodies, but of the revivification of our souls.

Let us wash ourselves clean of filth, soak off earthly age, and scrape the "world" off ourselves. Let us take care of the youth of our spirit, and with our bodies live only "parallel" lives. Give the body what it needs, but do not forget the future, the eternal world. Let us prepare ourselves for the rebirth, for we can easily escape from our childish stumblings if we live in obedience to the innermost voice. Let us enter deeper and deeper into the realms of the spirit, then we shall not be so interested in our bodies. The dark outlines of death will become discoloured, and in the end we shall lose our sensibility in relation to it. We shall no longer be afraid of it. We shall not tremble before a bier, shall not be

frightened when we hear of extinction. We shall sense the true "significance." We shall realize that the fairyland of the South Sea Islands, the inspired joys of art, are but soap bubbles when compared to what awaits us. Over there, we shall really be able to embrace everything and everyone. Just as we "see" clearly in our dreams and "experience" certain acts, so it is possible that a similar world of vision and experience awaits us. There, we shall not need the sense organs of matter. The more receptive properties of the soul will be the more perfect guides. Perhaps, we shall think of death as of a slightly painful operation, after which, however, we will experience relief and healing.

If we see the certainty of these things and realize them clearly in the ecstasy of prayer, then it is comprehensible that we should grow impatient with life. However, this impatience does not mean that we are tired of life. We love life and try to enjoy all its aspects, its charm and beauty.

Death on the other hand is a personal and objective certainty, which ought to teach us. Death is the Master who would take us by the hand and lead us to God, but we resist. He would take us to Paradise, but we cling to Hell.



FROM A MYSTIC'S NOTEBOOK

(Reprinted from *The Triangle*, October 1923)

St. Augustine said: "What is now called the Christian Religion existed among the ancients and was not absent from the beginning of the human race until Christ came, from which time the true religion which existed already began to be called Christian."

* * *

In Blaeu's *Novus Atlas*, published in 1642, there is a map of Africa with lakes, rivers, and towns in the interior, even villages, which do not appear in the later maps of Africa, even in the early part of this century; yet, they are now in new maps as recent geographical discoveries.

* * *

God—Deus, came from the Zend word DAO, meaning Light and Wisdom, and from Daer, meaning to shine.

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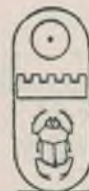
AMORC RALLIES AND INITIATIONS

All active Rosicrucian members are invited to rallies. Membership in a Lodge or a Chapter is not a necessary requirement for attendance.

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| CALIFORNIA,
Los Angeles: | <i>Southern California Rally</i> , sponsored by Hermes Lodge, 148 N. Gramercy Place. The Abdiel Lodge of Long Beach, Akhnaton Lodge of Pasadena, and the Whittier Chapter, will participate. The dates are: October 16 and 17. The featured speaker will be the Imperator, Frater Ralph M. Lewis. First and Ninth Degree initiations will be conferred; Twelfth Degree class will meet. The rally will be held at 6840 Hollywood Blvd., Hollywood. |
| COLORADO,
Denver: | <i>Rocky Mountain Chapter</i> , 1470 Clarkson St. Rally is scheduled for October 8, 9, and 10. Program will include recognition of ten-year members. |
| MICHIGAN,
Detroit: | <i>Great Lakes Rally</i> , sponsored by Thebes Lodge, 616 W. Hancock. The rally dates are: October 15, 16, and 17. Initiations will be held for First, Fourth, and Ninth Degrees. For further information on this 10th annual rally, contact: Rena M. Snyder, Rally Secretary, 9138 N. Martindale, Detroit 4. |
| NEW YORK,
New York: | New York City Lodge, 250 W. 57th St. has scheduled its 14th annual rally for October 16 and 17. In addition to demonstrations, addresses, and experiments, the Ninth Degree initiation will be conferred—October 17 at 10:45 a.m. A mystical play will be presented. Joseph J. Weed will be principal speaker. |
| NEW ZEALAND,
Wellington: | A rally for all of New Zealand will be held under the sponsorship of the Wellington Chapter on November 27 and 28 at The Savage Club Rooms, 1 Kent Terrace, Wellington. Further information may be obtained from the Chapter Secretary, Mrs. Billee Pollock, 16 Hadfield Terrace, Kelburn, Wellington. |
| OHIO,
Dayton: | <i>A Tri-City Rally</i> , including Elbert Hubbard Chapter of Dayton, Cincinnati Chapter, and Helios Chapter of Columbus, will be held at 15 S. Jefferson St., Dayton. The rally dates are: October 22, 23, and 24. For further information, contact: Mabel Wanzer, Rally Secretary, 15 S. Jefferson, or Rally Chairman, Fred Titsch, Jr., 1911 Grand Ave., Dayton 7. |
| ONTARIO,
Toronto: | The <i>Third Eastern Canadian Rally</i> will be held at Chiropractic Hall, 252 Bloor St. W., Toronto, on October 23 and 24. First and Ninth Degree initiations are scheduled. The featured speaker will be the Imperator, Frater Ralph M. Lewis. For further information write to: Toronto Lodge of AMORC, 2249 Yonge St., Toronto. |
| OREGON,
Portland: | The annual rally sponsored by the Enneadic Star Lodge in Portland will be held October 8, 9, and 10. The Supreme Secretary will be a featured speaker on the program. For further information write: Ellis Roberts, 5629 N. Vancouver Ave., Portland 11. |
| PENNSYLVANIA,
Philadelphia: | The <i>Fifteenth Annual Rally</i> will be sponsored by Benjamin Franklin Lodge on Saturday and Sunday, November 6 and 7. For details, contact: Rally Chairman, Angelo A. Faraco, 437 W. Price St., Philadelphia 44. |
| WASHINGTON,
Seattle: | The <i>Northwest Rally</i> , sponsored by the Michael Maier Lodge of Seattle in association with the Vancouver Lodge and the Tahoma Chapter, will be held on October 8, 9, and 10. A featured speaker at the Seattle rally will be the Supreme Secretary. For further information write: Fred Parker, 8053 Stroud Ave., Seattle 3. |

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| AMORC
Initiations: | New York City Lodge— <i>Fifth Temple Degree</i> , October 20 at 8:00 p.m.
Benjamin Franklin Lodge, Philadelphia— <i>Fifth Temple Degree</i> , October 10 at 3:00 p.m. |
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Imagination and Creativeness

By DR. H. SPENCER LEWIS, F. R. C.

(From the *Rosicrucian Digest*, August 1932)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

IMAGINATION is the one great creative power within the human body. It is that which has built cities, put bridges over rivers, driven tunnels through mountains, covered the oceans with steamships, the valleys and hills with railroads, and filled the air with airplanes. It has changed the customs and habits of human beings, their clothing and food, their languages and ways of thinking. In fact, imagination is the keynote of human evolution, and I agree with Napoleon in his estimate that imagination will conquer the world for it will conquer every feature of human conception.

The individual who lacks imagination or the use of it, or who has not permitted this unusual, divine faculty to develop, is bound by ancient traditions and customs; he is blind to the future in all of its creative stages. Such an individual can live only in the past for he can have no foresight and must therefore be lacking in ambition and creative desires.

Man has three ways by which new knowledge, new ideas, and new things may come into his life and into the process of human evolution. The first of these is Cosmic revelation, whereby attunement with the universal mind and with the divine consciousness gradually reveals to his consciousness the great wisdom that is timeless and deals with the past, the present, and the



future. This wisdom inspires, instructs, guides, and leads him on. It teaches him the lessons that come through the errors of human existence, and fortifies him against similar errors in the future. It lays the foundation for contemplation and meditation. It supplies ideas in an embryonic state that may be evolved and matured into living things.

The second great gift to man is that of imagination by which he may take the inspired and embryonic idea and develop, unfold, and reconstruct it mentally, in a mental world that knows no limitations. With this faculty he can build things out of invisible material, intangible substances, and construct an immaterial and intangible edifice or an invisible and intangible nation. He can unfold in his mind the possible and impossible things alike. He can conceive of that which is beyond achievement today but possible of achievement tomorrow. His imagination is like the draftsman's sketches of the greatest architects who can plan and outline that which should be done without regard to cost, to time, or to surrounding conditions. With it man can surround his consciousness with the pictures of possible future achievements and hold these before him as the ideals toward which all his effort may be directed. Imagination is the light that leads man on, and it is the golden light that has led the move-

ment of human evolution through all of the darkest ages.

The third great blessing is the power to create mentally. This is different from that of imagination, for with the man who develops the faculty of mentally creating, the plans and the designs conceived in his imagination are taken one by one and reconstructed not of intangible and invisible substances but of a very tangible essence, radiating from the human mind into space and materializing into concrete, definite, material forms out of which all of the world has been built and all of the universe made manifest.

Mentally creating is the process that God used when He conceived the idea of a world for man and breathed forth from His consciousness the power of the laws which set into motion that which was conceived in His imagination. Out of chaos and darkness came form and light, and the form of things was changed into great diversity of nature. All living things were conceived and created in the same manner and ultimately man himself was created by the same great power. And then to man was given this divine power of God to continue the creation which God had started. While man may imagine great things and hold them in his consciousness as an ideal toward which to strive or dream about, to hope and pray for, the man who uses the mental creative faculty takes each imaginary picture of human conception and, by concentrating and focalizing the creative power of his being upon it, brings it into concrete, material manifestation.

The mystic knows only too well the value and the danger, the goodness and the evil, that lies in the power of mentally creating. He knows that if he holds in his mind a picture and gives it the vibrations of living possibility, and if he prophetically proclaims that it is to be or will be, he brings it about;

he creates it in the world of actuality, by transferring it from the world of reality to material manifestation. He knows that as each hour of the day passes, the things which he has held in his imagination and which he now allows to pass into the chamber of mental alchemy are likely to be crystallized immediately in earthly form. He must, therefore, be pure minded. He must be pure and holy in his imaginary concepts. He must keep the chamber of mental alchemy so clear and so wholesome and of such a high standard that no evil thought, no evil admission, no unholy concept of his earthly imagination may take form there and grow and be born in the world of actuality.

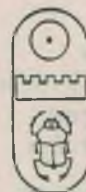
Human evolution is the result of Cosmic inspiration, human imagination, and divine mental creation, but when the center faculty of these three is lacking and imagination has not been permitted to develop, or is not used, the human being stagnates and becomes a slave to the past and a victim of the present. There are no hills of the future around him over which he may rise to see the grand perspective of valleys and plains beyond. There are no ships lying in port waiting to take him from the land of the old and the land of the past to the land of the new and the future.

Let your imagination, therefore, have full sway. Build it up until it is filled daily and hourly with the pictures that the lessons of the past and the trials of today suggest to your consciousness. Then analyze these imaginary things, select the best and take them into the laboratory of your creative powers. Let the divine consciousness flowing through you reconstruct them, radiate them, and bring them to pass in your life and in the lives of those around you, thus adding to the world the assets of the future and the beautiful things of human evolution.



I congratulate poor young men upon being born to that ancient and honorable degree which renders it necessary that they should devote themselves to hard work.

—ANDREW CARNEGIE





Structure of Fear

By WAH WING YEE, F.R.C.



FEAR of one's inability to survive in human society is a problematic issue confronting mankind in all stages of civilization. In the matter of self-preservation, man has infinite capacity for friendliness and mutual help, the means by which the members of the human species could survive together in harmony and peace. On the other hand, he is just as capable of cruelty and destruction in his effort to find personal security in the world. Whether humankind will survive in universal good will and peaceful negotiations or suffer eventual disintegration through living in hate and strife depends on the exercising of good or evil while contending with fear.

The fear emotion, fundamentally, is a subconscious sensation arising from the reflex action of the body cells to any circumstance that endangers the safety of the body. This biological fear concentrates the nervous energy to instigate protective action in the process of self-preservation. Fear, being a neutral force, does not designate the kind of action to be taken in preserving the personal security. It simply stresses the necessity of protective measures in times of external stress. The intellect chooses the method because the objective mind, with its knowledge of good and evil, deals directly with worldly factors.

The reactive behavior to the stimulation of fear corresponds to a person's ideology of life. Such habitual attitudes

toward people are formed by experiences, knowledge of life, beliefs of peoples, and spiritual and intellectual development or the lack of it. In accordance with such mental accumulations, man may act constructively to benefit his fellow creatures or act destructively to hurt his neighbors when agitated by fear.

A healthy and generous attitude toward the peoples of the world inspires the constructive propensities which, in turn, promote humanitarian ideals. Such unselfish and universal aims urge the efforts toward modifying or eliminating pernicious elements so that the human race might survive and evolve together under the most favorable conditions. To the humanists, fear of untimely extinction by external factors assumes the nature of concern for the general ignorance, the privations, and the sufferings of humanity. That is the motivation behind the great strides that have been made to serve the peaceful pursuits, such as, education, agriculture, medicine, mechanical inventions, and electrical energy.

Moreover, fear trains man not only to be careful in matters pertaining to physical safety, but it also helps the individual to become a valued member in his society by giving a boost to personal initiative. In that, it develops resourcefulness by impelling the discovery of innate capabilities through the obstacle of problems. The complacent and misdirected personalities are prodded by the difficulties into uncovering their inherent aptitudes and to develop them to the utmost.

Toward that end, biological fear exerts pressure directly on personal ambitions. Fear of competition; anxiety over job security; concern over family welfare; uneasiness in financial matters; dread of protracted illness or disabling diseases; fear of loneliness; and the feelings of guilt or inferiority—all are Nature's methods of actuating the conscious will to remedy distressing conditions. The process of fearing and intelligently overcoming specific, irking issues is continuously re-enacted until each mental faculty and potential is exploited and made an integral facet in the multiplicity of personal creativity.

The alchemy of fear is ever-active in concentrating the nervous energy to sustain and preserve the human organism, in order that man may fulfill his purpose on earth as a true *spiritual* and *intellectual* creature. In cases of personal rehabilitation, the agitation of fear works miracles. Many individuals have risen from the despair of failure into greater success wherein the fear of destitution and public ridicule had inspired them to view their dilemma from new angles. By applying those new ideas to the problem, they were propelled into greater achievements in the rebound. Many others have recovered from severe sickness where death was imminent, and lived healthy and productive lives afterwards. In such cases, the fear of death was transmuted into an overpowering desire to live, and the emotional pressure flooded the body with supernormal health energy which re-vitalized cell life and effected a healing.

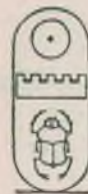
Modern fear-forms are powerful inducements in the development of reason and creativeness for the benefit of the individual. Mankind also profits by the sum total of the good achieved and pooled by widely separated personalities. Therefore, biological fear, in the pristine state, is not the evil genie that it is popularly presumed to be. Rather, it is a primary protective element in human life, the instigator behind individual contributions toward ensuring the harmonious and peaceful survival of the entire human species through mutual help.

Extraneous Pollution

When natural fear is polluted by false beliefs and erroneous ideologies, man reacts correspondingly with those foreign negative elements absorbed mentally. Inter-racial and intra-racial discord is caused by the influence of the extraneous factors that make men suspicious and afraid of one another. The aggravation of intolerance, resentment, and hatred, that often leads to overt conflicts, has its roots in the fear of competition in the effort to survive economically. Generally, such tainted fear is self-induced by a perverted imagination provoked by personal frustrations. A feeling of inferiority that evolved from some early-life frustration could develop an attitude that various people are superior and possible usurpers of one's economic position in the world. As a result, the tendency is to assume a false front of egotistical aggression against society to hide the inferiority. A guilt complex that arises from some secret misdeed of the past is capable of developing an unconscious fear of people, seeing them as accusers, judges, or persecutors. In such cases, a belligerent stance is adopted as a defense mechanism against possible discovery and exposure of the secret sin hidden deeply in the memory.

When a deficiency of ethical enterprise accompanies the negative emotionalism, the inclination is to preserve the individual position in society with methods that give negligent consideration for the rights or livelihood or happiness of others. Even though such destructive emotionalism may cause much friction and ill will among men, the element that can really wreak the greatest damage on mankind is neurotic fear in which superstitious beliefs in supernatural powers play the predominant role. Selfish interests and misunderstandings of life, entangled with the fear of injury by ambiguous gods, form the primary agitation that causes men to lose reason and to fight one another.

Superstition has its roots in the primitive ages. Early man was able to survive the perils of the ferocious beasts but he was panic-stricken and helpless in face of the ceaseless violence of the primeval storms upon the earth. Furthermore, he saw the sun bring forth life, and then the raging torrents and



volcanic upheavals demolish all living things. Baffled by the mysterious strength of the turbulent natural forces, in his immature conception, he made deities of the heavenly bodies and the elements as possessing power to bless or to destroy. In fear of demotion by those same deities, he invented forms of worship and sacrifices either to placate the heavenly wrath or to obtain immunity from misfortunes. Later, witch doctors and readers of the stars with their Mumbo Jumbo, as well as various protective charms, helped set animistic fear firmer in the mind. Superstitious fear still haunts the human race. All the mind needs is some pronounced frustration or unfortunate event to fan it into life, and distort the imagination and reason.

The intellect's reaction to superstitious fear changes with the conditions of the times. Very often, the imagination is twisted to impose the fear of malicious gods in the memory upon the newest subject that has some semblance of a threat to personal security. Since people and economic insecurity are the main aspects being feared in modern life, actual people can be made to symbolize the mental phantoms. Such fear-illusions can cause the spread of much unwarranted harm and injustice to innocent people.

In the throes of someone's emotional conflict, actual people are frequently blamed as causes of personal frustration or misfortune. The popular saying that certain individuals bring "bad luck," or are poison to one's activities, reveals the subconscious association of living personalities with malicious mental phantoms. The undercurrent of hostility that oppresses the fear-obsessed is due to the agitation of those illusions. All secondary dislikes and resentments of different people are rationalizing to hide the deep unconscious desire to get rid of the imaginary menaces to the personal security.

Survival in Friendliness

In view of the modern economic way of life where members of all races, colors, and creeds, congregate to earn their daily bread, a wholesome reason over superstition and vague theories is a prerequisite in maintaining friendliness and mutual understanding. In-

significant incidents can touch off the smoldering mood of hostility, sustained by neurotic fears, and create big issues out of unimportant matters. Temporary economic setbacks can provoke a feeling of insecurity to agitate the imagination into transforming harmless men and women into greedy enemies.

Naturally, such hostile attitudes if prolonged would eventually agitate the whole gamut of base emotions. Dislike soon turns into resentment of the mere presence of those regarded as undesirable. The stronger the resentment, the more unreasonable is the jealousy of the successes and acquisitions of those deemed as deadly competitors. As the negative emotionalism becomes chronic, hatred develops into a formidable barrier against the finer moral nature that is necessary in maintaining sound judgment. The lack of moral restraint permits hatred to fall into the extreme of sadism. In that reversion to the primitive paranoiac brutality, superstition undergoes a metamorphosis in which the victim assumes the nature of the shadowy gods in his mind. He then imagines himself as omnipotent as the deities he fears. Overwhelmed by the delusion of grandeur, he becomes as tyrannical and vindictive as the imaginary gods.

Sadism extended into society takes the form of inflicting mental cruelty, and even physical violence, on the minority peoples or the weak who have no recourse in face of persecution. Race prejudice and color discrimination are examples of sadism operating on a wide scale. Because every one must live and earn his living somewhere in his society, this gives a wide field in which injustices and pain could be inflicted. Oftentimes, motivated by a perverted sense of displaying power and to protect society from imaginary menaces, sadistic individuals, paradoxically, disrupt social unity and peace.

Individuals, embittered by fear and frustrations, adopt such actions not because those measures seem expedient to better living, but because they satisfy a basic need of their personal nature to be important and powerful. Invariably, the weak and the defenseless are made to suffer in the inane bid for superiority and domination. Therefore, endemic fear supported by sadistic

tendencies, masquerading as public-spirited interest, should not be trusted, condoned, or supported. Its widespread activities endanger the foundation of universal brotherhood that the heroic and self-sacrificing men of Light have laid for the freedom of the race.

In man's fear of the world, he is actually afraid of his own inability to cope with the ever-changing aspects within human society. Systematic study of authoritative metaphysics pertaining to the eternal verities is a direct path to Cosmic illumination and mental freedom. The study of ancient, eternal Truths releases the Soul power which enables one to master life's circumstances, and to work creatively without fear or malice under all conditions.

In the complexities of man's contradictory ideologies, and the tendency to criticize departure from mass thought, living in accord with lofty Christian ideals and the dictates of conscience may seem difficult but is *not impossible*. The moral, spiritual, and intellectual cooperation among men will eventually

demolish the barrier of distrust and hatred separating the sympathies between the races. Spiritual Light has the power to dissolve the destructive traditional beliefs and propagandized untruths concerning different peoples. The Truth of life is the basis in effecting a return to the original divine brotherhood of all men.

When men have gained a clear perception that their fears are merely a shadowy structure of self-delusion fabricated out of superstitious beliefs, they can work toward survival in friendliness and in ways that are mutually helpful to advancement. In this transmutation from isolated self-centered individuals to a coalescence with the universality of all life, men can express their natural selves, and intermingle and negotiate with unselfishness and in peace. Then, the general fear of self-inadequacy or the fear of God and men will be cancelled out of existence by enlightenment and the revival of men's instinctive compassion for the welfare and happiness of their fellow men.



TEN MILLION MESSENGERS



It's true! It's *easily* possible to have AMORC come into ten million homes between now and Christmas—with a minimum of effort! That's exactly what would happen if every member simply placed one of these attractive red-and-gold seals on every piece of mail sent from his home during the next three months. That's exactly what would happen if all members were to act together. And it's positively the greatest good for the least cost. Be one of a great team this year—let people see the AMORC sign—EVERYWHERE! *For this season only*, packages of 100 seals each are available for 50 cents (3/7 sterling) per package (special offer expires Dec.

31, 1954). Order early and begin your campaign at once.

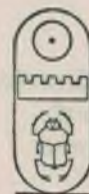
ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA.

. . . AND FOR LUGGAGE, WINDSHIELDS, ETC. . . .

Decalcomania Transfers

Distinctive red-and-gold decals patterned after the smaller Rosicrucian seal (above). Size, approximately 3 inches in diameter. Quickly and securely applied to the inside or outside of your car window, bumper, luggage, house window, or on other smooth surfaces. They neatly and adequately identify you as a Rosicrucian wherever they are seen. When ordering, ask for the Rosicrucian Decals. Price postpaid, 25 cents each (1/10 sterling), or 5 for \$1.00 (7/2 sterling).

ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA.



Art, Science, Mysticism

By RODMAN R. CLAYSON, Grand Master

READERS of this magazine realize that it deals mainly with various aspects of mysticism, science, and the arts. In fact, the cover of each issue states that the *Rosicrucian Digest* features articles on such subjects. They appropriately support the ideals, purposes, and teachings of the Rosicrucian Order, AMORC. While a large number of readers are members of this fraternal organization, many are not. We take pride in feeling that this journal

with its interesting photographs and articles pointing up mysticism, science, and the arts, serves a noble purpose, not only to members of the Rosicrucian Order, AMORC, but also to the many readers who, though not members, are extremely interested in the subject matter presented.

The context of most of the articles each month is in line with the "Purpose of the Rosicrucian Order" which is defined on the next to the last page of this magazine. In part, the Purpose reads: "The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace."

To better understand the purpose of the Order as indicated, let us reverse the designating words on the cover to read: Art, Science, and Mysticism. Thus we, first of all, have the arts.



When we think of the arts, we include music, literature, painting, and sculpture. We observe and review the execution of someone's art so as to have a better appreciation of his work and what it signifies. Art, in and by itself, however, involves dexterity, skill. An artist is one who has the power of performing certain actions acquired through experience, study, and observation. Art is also said to be a system of rules or of organized modes of operation. It is the

application of technical skill combined with artistry designed to produce artistic effects.

Not all of us are able to compose beautiful music or to execute a colorful painting or an expressive model in clay, but we can be artists in whatever it is that we do in life. Skill in our adaptation to circumstances, or things, makes us artists. To gracefully perform certain actions is art. An artist is observant; he sees beauty in most things. He tries to reflect the symmetry of beauty in what he does in his daily living.

Is there anyone who does not know about Helen Keller who became blind and deaf at the age of two? She could not observe the world with eyes as you and I do. She knew a great deal about the beauty of the world, however, through her other senses; not only through the sense of touch or feeling, but also through extrasensory or psychic perception. Her story has been told around the world; and, even with her handicaps, she found beauty everywhere, discovered the art of living, and became an artist in all she did. Re-

*The
Rosicrucian
Digest
October
1954*

member that one who adapts himself readily to conditions, one who brings harmony into his environment is an artist. We can be artists in "... the investigation, study, and practical application of natural and spiritual laws."

Science, not Remote

Strangely enough, in our scientific age, a great many people veer away from scientific presentations or discussions. Even the word *science* leaves them cold, and they feel that it is perhaps a stuffy sort of thing which is remote from their personal life. Just as there is an art in living, there is a science in living. We can have a scientific approach to life. Science is systematized knowledge gained through study and practice; also, it is concerned with the observation and classification of facts and verifiable laws. This means the laws of nature, the laws of the universe.

Fire renders paper and wood to ashes; a person coming in contact with a live electric wire which is touching the ground may be electrocuted. Phosphorus, to be harmless, must be immersed in water; otherwise, when exposed to the air, it ignites. If the compound *metallic sodium* is brought in contact with water, the immediate result is fire. Such things occur through the function of verifiable laws. We know of these verifiable laws through the channels of science. A housewife is scientifically using certain laws when she puts the ingredients together for the making of a cake or biscuits.

Scientists are those men and women who work in the field or in the laboratories carrying on research and compiling facts and figures which must coincide with the scientific observation of certain laws. A scientist is a scientist only to the extent that he works with known laws. On the other hand, he may discover the function or existence of laws not heretofore known. He is concerned with general truths as revealed by the manifestation of certain laws. His classified knowledge is made available because of his work throughout life in search of truth and fact. He works in accordance with scientific principles; he follows a system of operation based upon known facts, and reconciles these with the practical or

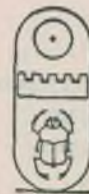
utilitarian purposes which function in accord with scientific laws.

Benjamin Franklin discovered a law, the unknown, when he flew his kite with a key attached to it in an electrical storm. Because today's scientists know of the laws behind the function of electrons, atoms, molecules, isotopes, and radioactivity, it has been possible to make great progressive steps in therapeutics and in the development of atomic energy. A scientist gains in experience and, therefore, in knowledge as the result of his use of specific laws. The Rosicrucian, with his knowledge of certain laws, is enabled "... to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace."

Mysticism Manifested

A mystic is one who relies chiefly on meditation in acquiring truth. Mysticism, according to the Funk and Wagnalls Dictionary, is defined as the doctrine and belief that man may attain an immediate consciousness or knowledge of God. Mystics are often engaged in meditation. Meditation does indeed bring about divine realization. The well-rounded mystic is an artist in his application, and a scientist in his approach to his search for truth and fact. He has a consciousness of the Infinite. Thus the mystic in his meditations is inspired in scientifically approaching the artistry of living. He learns that man's mind is man himself, that all conforms to system and order, that mind makes it possible for him to appreciate the full magnificence of the manifestation of the laws of the universe.

When art, science, and mysticism are properly correlated, a philosophy of life can be made manifest. From this, one receives incentive, stimulation, and determination to follow the course of righteousness and to develop character with its virtues. Art, science, and mysticism encourage a serious interest in many things. The interests one cultivates are an individual matter. An orderly mind is creative, gives life a new dimension, and is related to the system, law, and order of the universe. Man, in his work, is what he entertains in his consciousness. His accomplishments and attainments, the results



of his creative ability, have brought civilization and culture to the world, and a multitude of things necessary for his needs and comfort.

Abraham Lincoln, a great and most humble American, while yet a young man, said: "I will study and get ready, and someday the time will come when I will be able to use my knowledge for the benefit of others." That he was ready and used his knowledge is now history. In working with people, he was an artist. In his pursuit of truth, he acquired greater knowledge. His use of certain laws made him a scientist. That he was a mystic, there is no question. For Lincoln, truth was the law and order of all natural and spiritual phenomena.

We may say that science can be looked upon as systematized knowledge, art as the use of that knowledge, and mysticism as a fitting capstone bringing infinite inspiration and guidance. None of these factors should contribute to one's being fanatical in their use. Their intelligent use in accordance with the ideals and purposes of the Rosicrucian Order, AMORC, helps one to live in harmony with the creative, constructive Cosmic forces, because in the artistry of living one has scientifically investigated and studied the practical application of natural and spiritual laws.

Destiny Created

With consistency in his quest, the aspirant follows the guideposts along the way and rises to mountainous heights. With the knowledge and understanding which are his, he is the creator of his own destiny; for, by following the order of law, he has mastered life and found a new perspective for it and a new approach.

Only that which man can realize and know has any real existence to him. God can mean nothing to us if we have no realization or understanding of God either directly or through His works and manifestations. However, because of our self-consciousness and self-awareness, we acquire a realization of the manifestation of God. Some may have a different word, term, or expression for it, but changing the word will not change the manifestation. That there is a greater law in the uni-

verse, no one will deny; and everyone understands this law in his own personal way. From this, then, can be appreciated the beauty, the logic, and the sound philosophy of true mysticism.

The mystical student lives his life here and now according to Cosmic and natural laws. The pursuit of mysticism gives power to the seeker. Power is a concentration of energy, of things, or conditions, but it is purposeless in itself. The mind behind the power puts power into use. Mysticism teaches one to see the world in its true proportion and the eternal beauty in it. It confers unconquerable hope and the assurance of the true and real values of life. We may say, then, that through mysticism we build up our being to a level higher than that of the physical and material limitations about us, to that point where we find ourselves in proper relationship and attunement with our Creator.

The orderliness in Nature indicates natural law or laws. In Nature and in science we find that a law is a statement of an order of phenomena which is invariable under given conditions. There are laws of mathematics, of physics and chemistry, and the Law of Causation presupposing that every change in Nature is produced by some cause.

The great philosophical minds of Greece had a definite belief in the forces and laws of the universe. Pythagoras, for instance, saw the universe as a system of order conceivable to him in numbers. Hundreds of years later, illustrious scientists, such as Newton, Kepler, and Galileo, found that forces, energies, and events follow definite universal laws. Of necessity, man seemed to fit into such a system of laws.

Natural laws function the same for everyone without exception. A great many fundamental laws are accepted by man; some he rejects, perhaps through lack of understanding. Law always works harmoniously and is the basis of all creation. All manifestation follows a well-defined plan of harmony. The order of uniformity is the basic structure of the universe, and it is timeless as far as the human mind is concerned. For practical purposes we say that natural laws are dependable

and unchangeable in the effects they produce. The laws are infinite in contrast to the construction of man-made laws. From religious and certain philosophical points of view, natural laws because of their apparent transcendence of human powers are thought to be divine.

Respect for law and system indicates intelligence. Violation of a law can cause suffering. Without laws as we know them, there would be no order in the universe or in the community. As long as man works in accord with the laws, man will master himself and contribute much toward the mastery of the universe—that is, by proper use and application of natural law.

A person having an appreciation of art has a higher sense of aesthetic values, and concerning the finer things in life. A person with some knowledge of science can appreciate the orderly

laws of an infinite universe—one with both of these sensibilities can appreciate a Supreme Mind as conceived by mystics. Taken together, these three factors make for better understanding of the world and of the men and women who people it.

Man receives his highest inspiration through mysticism which assists him in becoming divinely inspired. Of this inspiration, the world is much in need. Mysticism grows in direct proportion to man's understanding of it in his individual life, and in direct proportion to his knowledge of God.

It is our hope that this journal which travels to many lands and is read everywhere by Rosicrucians and friends of the Rosicrucian Order will encourage greater interest in the cultivation of the arts, science, and mysticism, and the living of a richer, happier, and fuller life.



The Wanderer

By GUDVE GJELLSTAD, F. R. C., of Norway



It is almost proverbial that the dissatisfied man will wander—and the man who has not found himself, who has not found his place in the plan of the Creator, is—must be—always dissatisfied. Behind everyday things and the commonplaces of life, in music, in art, in travel, he will seek to read the signs and symbols for the meaning of himself. That is why the age-old cultures of Egypt, India, and Greece appeal to us on first sight.

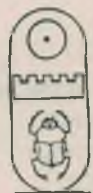
My first time from home, however, did not take me to Egypt or to India—but to Iceland and the Faeroes Islands. But even there I sought and the past spoke to me. First from the old bishop's seat at Kirkjuboin the Faeroes; next from the Joannes Paturson's house where King Sverre was born. Strangely, I was affected but could not tell why. A feeling of homecoming? Was it only

the midsummer brightness of the Nordic night? No, it was surely something more.

It met me again, that time in Reykjavik at the Museum home of Ejnar Jonsson, the sculptor.

Another trip abroad, this time to Holland. Certain streets in Amsterdam awoke that same old feeling of recognition. It was the same at Heidelberg in Germany and along the route to the old university of Basel, Switzerland, which drew me every day.

It was years before I learned of reincarnation and the significance of the past in the lives of all of us. Then the strange compelling aura of Egypt, India, of Iceland, and other places where I had been, began to draw me home. The mystic fraternity of the past and the mystic fraternity of the present were one, and I was a part of that oneness. I ceased to wander for I was no longer dissatisfied. Having found myself, I was at home with no need to wander.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE RESPONSIBILITY OF INQUIRY

By CECIL A. POOLE, Supreme Secretary



It is natural for an individual to seek information. The necessity of assembling facts prior to reaching a decision of any kind is obvious to any thinking person, but seldom is it realized that the accumulation of knowledge or any group of facts brings with it a certain amount of responsibility; that is, inquiry is a process which entails responsibility.

When we seek to assimilate certain knowledge, or to assemble facts, or procure information for any purpose, we are gaining in knowledge that previously did not exist insofar as our consciousness was concerned, or at least insofar as we were able to utilize those

certain facts. It is therefore readily understood that once this new information has become known it plays a part in our conscious thinking. Our personality is modified by responding, and we have a resulting responsibility from the fact that we now know what previously was unknown. We cannot act in ignorance where we have replaced ignorance with knowledge. Not only is a moral law involved in this obligation, but obviously we react differently to any situation that we understand. In a broader sense, this principle applies to all the phases of human knowledge, and its application in a conscientious and systematic way will contribute to the well-being of humanity and society.

Many of us have studied the subject

known formally as Comparative Religion. This subject, it is presumed, is for the purpose of familiarizing the student with the various forms of religion that exist in human society. He learns of the originator of the teachings and of the principles believed in and practiced by those who adhere to certain religions. Rarely do we find a textbook, or an instructor, in Comparative Religion that is completely honest. There may be no intentional desire or even awareness of misrepresentation, but so often in the fields of religion, politics, human welfare, or any subject having to do with individual convictions and opinions, a comparison between subjects places one of them at a disadvantage. In approaching a unit of study, the tendency is not to compare its principles and how those principles agree or differ, but rather to compare one unit to the disadvantage of the other. Particularly is this true in religion and politics, both of which are obviously controversial subjects. So often a textbook on comparative religion is based upon a viewpoint of one religion rather than upon a true comparison between them.

It is, therefore, necessary to realize that proper comparison requires tolerance. To compare a set of facts, a set of principles, or patterns of human behavior is to enter into a field of relative decisions where it is not within the scope of one man to say that one way is better than another in the ultimate comparison with reality. It is true that my way may be best for me, insofar as I see it; and if I am willing to accept that fact and if I have any degree of tolerance or sense of human values, I will further concede that your way is best for you. These two generalizations can be considered to be accurate and true as long as neither you nor I interfere with the free functioning of other human individuals to arrive at their own conclusions. In other words, being a part of a social structure, we must be bound by certain social and moral restrictions that will keep us from interfering or bringing harm, damage, or pain to someone else.

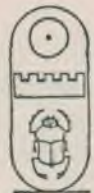
True comparison consists of true realization that we are all limited in mental perspective and application. Each honest approach to any solution

of a problem is the expression of a particular individuality. The assimilation of facts, as we have stated, carries an obligation. To learn the facts is to be obliged to take into consideration the problems or decisions upon which these facts may have a bearing. That obligation does not mean that we have to become propagandists in favor of what we learn, but we should become tolerant in giving all opinion fair and equal consideration.

Certain comparisons cannot be forced into actual practice; that is, there are things that are interrelated whereas other things have no direct relationship. Therefore, they cannot be balanced one against the other. There is a place for the dreamer, as well as for the practical man. Obviously the two would find little in common, but that does not mean that one needs to criticize the other simply because he differs. The skilled workman is unable to criticize the unskilled except to point out the lack of skills. The unskilled workman may have certain work to do that may not be as important as that of the skilled, but nevertheless it is an important function, and so each must recognize the place of the other. It would be foolish for the unskilled worker to tell the skilled man how to perform a complex operation.

It is also true that the finite cannot criticize the infinite. The finite is at a different level from the infinite. The two levels cannot be brought on to a common ground for comparison except to realize what one may contribute to the other. They cannot be compared for the purpose of directing finite knowledge to supersede the infinite. Practicality leads to finite accomplishment. By applying the knowledge we have of the physical world and of the facts and experiences which we assemble in the course of living, we are able to direct our physical efforts toward the creating of those things which bring happiness, pleasure, or comfort to all human beings. But this process is only a means to an end. A degree of satisfaction with our present existence is not an end in itself because only ideals lead to infinite comprehension while practical things make it possible to accomplish or attain finite achievements.

Ideals direct us toward infinite com-



prehension, making possible an outlook far broader than that of the assembling of any finite facts or human knowledge. Idealism brings to realization the fact that in inquiry there is responsibility which leads to our learning and the use

of our attributes. We are led to formulate principles that will direct us toward greater things, and finally to arrive at that infinite comprehension that will make us aware of the ends of all effort and of all knowledge.



The Indians Remember Atlantis

By HAROLD PREECE

(A continuation from September issue)

The Indian Mound Builder or Midwestern branch of the Atlantean family is not included within the limits of this study. We can follow only the course of the Southwestern or Pueblo offshoot. Yet here, too, the written records of archaeologists confirm in every main detail stories handed down through word of mouth by generations of tribal priests.

"Along the streams of the great rolling prairies of the Southwest, many homes were built," relates Netz-a-huatl. He informs us that these dwellings were "similar in many ways to the earthen homes which had been built on the mounds in the swampy regions. They were built of mud, stones, and timbers." Furthermore, "the homes were placed together with rooms adjoining" since the People preferred "to live in little communities rather than scatter out."

Present-day investigations verify Netz-a-huatl's account of an Indian civilization of well-ordered country towns that once flourished on the Southwestern Plains. This Pueblo Culture, as it is scientifically designated, probably reached its apex of development in the Texas-New Mexico Panhandle region. One of its spiritual and commercial centers may have been a sizable town, discovered near Perryton, Texas, in 1907, and since misnamed by moderns "the Buried City."

Within its total bounds, however, the Pueblo-Plains territory reached from the Trans-Pecos area of lower Texas and New Mexico southwest to lower Arizona and Mexico proper. In Mexico, it touched and undoubtedly

blended with the related Atlantean culture of the Aztecs. Northwestward, say archaeologists, it stretched from the Texas Panhandle through Southern Colorado and into Central Utah. In its economic life, it was a prosperous society of farmers and artisans. In its political structure, it was a loose confederation of autonomous communities ruled by priest-chiefs tracing their descent and their authority from the former priest-kings of Atlantis.

Scientists are agreed that the Pueblo Culture kept progressing generally during a period of eleven centuries. Netz-a-huatl gives us information supplementing that which these academic scholars tell us in bulletins and field reports.

"... Generations passed," says this Atlantean-American, "but always the stories of life in Aztlan and the tradition that the east Teutli would return from the east were handed down."

In the end, however, it was not the bogeymen *Teutli* who massacred the peaceful folk of the Plains but an enemy far more immediate and deadly. From remote sections to the north came swarms of ravaging Apaches "wild and uncivilized—so the name *Chichimecalt*—wild men—was given to them." As hungry as they were belligerent, these fierce marauders began stealing the harvests and massacring the growers.

Under the continual impact of guerrilla warfare, that first Atlantean-Pueblo civilization slowly disintegrated. About 900 A.D., certain Pueblo tribes were already migrating—some to build new and similar towns in the New Mexico-Arizona desert, some others to

hew out huge apartments of rock, often twelve hundred feet above ground in the steep cliffs of the Rockies. Some previously nomadic peoples, exposed to the civilizing influence of Atlantean descendants, probably followed their Pueblo neighbors who moved to the desert and adopted their way of life. For today the Pueblos are divided into four linguistic groups—one, the Hopi, traces its genealogy from Shoshone Indians who laid down the tomahawk for the hoe.

Severe drouths, commencing about 1200 A.D., hastened the decline of whatever Pueblo culture still survived on the Plains. By 1350, only a few dwindling bands, stubbornly resisting savagery, could have been found in this once-rich area where cropland had reverted to sagebrush patches. By 1450, a little less than five decades before the arrival of Columbus, these last feeble clans had abandoned the country to the wild tribes who would hold it for four hundred years before they finally would be conquered by the white American settlers of the West.

Out of Old Roots

Netz-a-huatl's ancestors, the Keresan linguistic group, which included his tribe of the Pecos Indians, helped shape that curious interlude of Pueblo history called the Cliff Dweller era. Roving hunters of the People, he says, guided their kinsmen to the cliffs, many of which faced east so that the residents could watch "for the return of the Teutli as well as the Apaches." His account corroborates the now generally accepted view that the Cliff Dwellers were of the same racial stock as the Pueblos, and that the cliffs themselves were not the original habitations of some ancient Stone Age folk but were populated at a period approximately one thousand years ago.

Though the Cliff Dwellers left impressive artifacts and developed one of America's first irrigation systems, their social order, at most, was an Atlantean subculture, prevented by environment and circumstance to attain its fullest development. Their thriving crops in the fertile valleys attracted still another wild tribe described by Netz-a-huatl as the Navajos. Ultimately the elevated houses failed as defenses be-

cause the nimble-footed aggressors learned to scale the cliffs and storm the dwellings. Once again, moving became a necessity for survival.

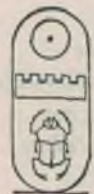
From their domain called *Tuyjoni* in the foothills of the New Mexico Rockies, the Keresan-Pueblos migrated at some indefinite time between 1000 and 1200 A.D. to join other Atlantean-American groups on the high desert tablelands southeast of the present city of Santa Fe. This second Pueblo civilization was characterized by houses "several stories in height" and similar to the ones which had been abandoned on the Plains. "From these mesas" farmers "could watch for enemies in all directions and the steep sides—made defense easy."

Here in this unpromising setting, Atlantean civilization was destined to achieve its second and final flowering within the borders of what is now the United States. Scorching wastes of sand and cacti were turned into fertile fields which conserved the scant rain by being planted in the natural drainage deposits at the foot of the mesas. A system of refrigeration was worked out.

For generations, the people prospered from their social system based on farming and wool production. Even more importantly, economic security and physical safety from the wild tribes enabled the Pueblos to give more time to the stately religion and exalted rules of living which their forefathers had brought as an inheritance from the old Continent.

Compulsory public schools were set up by the teaching castes of priests. During classrooms hours, the children learned not only Atlantean "religious beliefs," ceremonies, songs, and dances, but also etiquette, tribal laws, and health habits. Annually for centuries, a solemn commemorative dance called the *Shalico* was held "in order that the younger generations might not forget the traditions of Aztlan, the land of their beginnings."

In this ritualistic festival, six tall men impersonated "the six giant Quinimi who originally saved the People." The ceremony began, in one of its several forms, with the mass of dancers gathering around these six to simulate with bones, sticks, and other noise-



makers the sounds of lightning, "roaring thunder and volcanic eruptions." After this symbolic representation of the Atlantean cataclysm, the "Quinimi" then waded into a creek to typify the watery flight from the doomed land.

Yet through that long era of peace and religious devotion, the Pueblos never outgrew one mortal fear which no exorcism by the priests could banish from their minds.

"Among other traditions," states Netz-a-huatl, "the People never forgot that the Teutli would return." Each passing generation brought, in the form of many light-skinned, fair-haired babies, living reminders of those ancient foes. For "all during the centuries, there remained in the racial characteristics of the Pueblo, the influence of the intermixture with the blonde Teutli . . ."

There dawned the year 1540, by the Christian calendar. That year, wild white men looking for some fantastic thing called "the Seven Golden Cities of Cibola" stormed into the desert.

The ghostly threat had materialized into stark reality. The Teutli had come back. Or so the priests and People

thought. Actually those brutal invaders were the neo-barbarian "conquistadors" of Spain, the murderous brigands recruited by their greedy masters from the jails and from thieves' taverns of Cadiz and Seville. Fresh from destroying the greater Atlantean culture of the Aztecs, they tried now with sword and torture rack to wipe out the lesser one of the Pueblos.

History witnesses that they failed miserably with the Pueblos where they succeeded cruelly with the Aztecs. Now four hundred years later, a few recognizably Atlantean ceremonies are still performed in the native religious temples or *kivas* of the People. Despite the censure of glowering Roman priests, the sacred Shalico continues to be danced, year upon year, by the Zuni branch of the deeply spiritual Pueblo nation.

The memories of Aztlan have outlasted the fears of the Teutli. The Mother Continent cannot be forgotten by her children. Is it not high time for us who reconstruct Atlantis through written proofs to coordinate our findings with the traditions of those devoted Ones who are its living proofs?



CHRISTMAS CARDS

A distinctive Christmas Card can be the most valued of gifts when it bears the message and name of a friend. The Rosicrucian Supply Bureau has chosen for the cover of its principal greeting card this year, a reproduction of a famous painting by the noted artist, Oronzo Abbatecola (see back roto section for complete description).

TRETCHIKOFF CARDS ALSO AVAILABLE: A special, more elaborate card is also being offered—full-color lithographic prints of Tretchikoff's most beautiful paintings (assortment of three). The prints can be removed and framed, if desired. The three prints appearing in this assortment are *Cape Fisherman*, *Weeping Rose*, and *Cape Malaya Bride*. (see February, 1954, issue of the *Rosicrucian Digest* for illustrations.) Cards, with envelopes to match, come boxed in lots of 10 for \$2.90 (£1/-/9 sterling), or 20 for \$5.50 (£1/19/4 sterling). Use order form in back roto section, or just write a note to:

ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA.

*The
Rosicrucian
Digest
October
1954*

Moses and Miracles

By LYMAN B. JACKES

THE internationally operative Rosicrucian Order has gone to great lengths to bring forward hidden facts from the past, and mostly they have made researches in those countries which in modern times are known as the Middle East. From Egypt, Arabia, Chaldea, Babylon, Assyria, and Persia have come great writings and inscriptions which have changed many former conceptions about the ancient world. To this I wish to contribute by directing the reader

to an ancient book that is not difficult to procure. Much therein concerns events that were taking place in the countries mentioned when they were the great nations of their time. I am referring to the Old Testament of the Holy Bible.

Although the Rosicrucian Order is not a religious organization, it is reasonably certain that the great majority of its readers are members or adherents of some church. I am concerned only with certain portions of the Old Testament which throw interesting light on events which were common daily items of the long ago, but perhaps are new to the reader. The Old Testament tells something of the story of the Jewish people in relation to the great kingdoms of antiquity. It may be that you yourself have passed over many passages in the Holy Scriptures of which the real and thrilling meaning is not fully appreciated for lack of a fuller knowledge concerning the things of old.

From an archeological standpoint, Chapter IV of the Book of Exodus is one of the most interesting. Many



in the supply of building materials for the mighty works that were then under way in Egypt. The Hebrew people were thus enslaved in Egypt for almost 400 years. Despite the rigours of forced labor and various attempts of the Egyptian officials to curtail the tribal growth, the Hebrews continued to increase in numbers.

The Burning Bush

It is a very common misconception that during those four centuries the Jewish people had lost all memory and details of their national religion. Any such conception is proved false in Exodus 3:6. Here is related the incident of Moses at the burning bush. As Moses draws near, the Almighty introduces Himself with these words: "I am the God of thy fathers. The God of Abraham, the God of Isaac, and the God of Jacob."

Moses had been educated in the Egyptian court as a prince priest. He was fully acquainted with all the lore and ritual of the Egyptian temple worship. Why would the Almighty intro-



duce Himself in that manner if Moses were not also aware of his own tribal history?

But the Scriptures also relate that Moses had been educated, by the Egyptian royal family, as a magician priest. He was fully conversant with all the tricks, sleight of hand and magic, as conducted in the numerous Egyptian temples of that day. No doubt his magician's background aroused his curiosity when he first spotted the burning bush. The second Book of Moses, Exodus 3:2-3, confirms this . . . "and he (Moses) looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."

The Egyptian education of Moses made him a highly skilled magician, but here was something beyond his first comprehension. A bush burning but not being consumed was outside his bag of tricks.

The Snake and the Rod

The Biblical narrative also makes it very clear that Moses was acting as a shepherd. He carried with him the conventional crook that has been the trade-mark of the shepherd since the dawn of history. Moses was fully convinced that the crook which he carried was made of wood. It is more than possible that he had fashioned it himself and steamed the wood to fashion the curved portion at one end. It was an actual wooden rod and Moses had no doubts on that point.

A partial knowledge of ancient temple lore is necessary to fully appreciate the wonders of the next portion of the burning bush story. It has been my privilege to examine, firsthand, many of the ruins of the great temples of ancient Egypt. In some of these the walls are covered with hieroglyphics. A fragmentary examination of this picture-writing makes it very clear that the priest kings and the high officials of the temple, as depicted, all have one common badge of office. They all wear either a belt or an armlet of snakes. It has also been my fortunate lot to visit many of the great Hindu temples of India. I am convinced that a great deal of the ancient temple lore of Egypt has been carried over to India and is

carried out there today—in a very similar manner to what was a familiar sight to the Egyptians of 5,000 years ago. In the great temple at Madura, not too far from Madras, I have seen the Hindu snake priests perform the ancient sleight of hand of turning a wooden rod(?) into a snake. They also will reverse the process and turn the snake into what appears to be a rod. To the uninitiated, this is most remarkable. I have seen hundreds of Hindu worshippers stand back aghast at this performance. It must have had the same effect on the worshippers of the ancient Egyptian temples.

To anyone who has a knowledge of anatomy, however, the performance is not too far beyond the realms of reasonable explanation. If the skeleton of a snake is examined it will be noted that, with one exception, all the bones that form the spinal column are complete. The first vertebra is horseshoe shaped. In life this space is filled with a pad of cartilage. Pressure exerted there will be transmitted to the spinal nerves and will result temporarily in an immediate rigid paralysis.

This same anatomical feature is displayed in the skeleton of a horse. The North American Indians knew of that, and they passed the knowledge on to the early white hunters of the Western plains. When a particularly fine specimen of a wild stallion was required, the hunters would make every effort to direct their musket ball so that the horse would be struck on that pad of cartilage just behind the atlas bone, at the base bone of the skull, or the point where the spinal vertebra joined the skull. If the shot found the target the horse would drop in a condition of rigid paralysis and there would be ample time to rope him securely before he regained full mobility.

I have watched the Hindu snake priests perform their trick many times. In each and every case they get a complete grip on the snake, just below the head, and then exert pressure with the thumb on the vital spot. The resulting rigidity is instant and they will throw the temporarily paralyzed snake on the ground with every appearance of it being a wooden rod. Moses was well aware that that performance was the badge of office of the snake priests of

Egypt. He himself had performed it many times in his royal training for the Egyptian priesthood.

Moses could not figure out the mystery of the burning bush. Now he was going to see the snake trick performed in a manner that was also beyond his comprehension.

Out of the burning bush came the question: "What is that which you carry in your hand?"

And Moses replied, "It is my wooden shepherd's crook."

"Throw it on the ground," came the command from the lightninglike flames. Moses did so and the rod became a crawling, writhing snake. Moses had never seen an actual wooden rod turned, in an instant, into a snake. Here was magic beyond his reasoning powers. He thought it was time to get out. He turned and ran. That was too much for him.

But the Almighty was not yet finished with His demonstration. He called Moses back, and in Exodus 4:4 is recorded the most marvelous rendition of this ancient trick that has ever been performed. Out of the searing flames the Almighty commanded Moses to pick the snake up. How? By the neck and paralyze it, as Moses had been trained to do? The Almighty's command to Moses was: "Pick the snake up BY THE TAIL." Moses did so and the snake again became his shepherd's crook.

What was the purpose of this magical display? Moses was steeped in the magical temple lore of Egypt. The Almighty desired to impress upon him that he was now the priest of a God who could perform magic and do tricks that were greater than the tricks and magic performed by any of the priests of the numerous gods of Egypt. If the archeological background of the event is understood it is a difficult matter to imagine any other display that would have a greater reaction upon the mind of Moses.

* * * * *

Psalm 23

As already suggested, there is considerable proof that the Jewish people had not lost all contact with the original and basic theological ideas as set

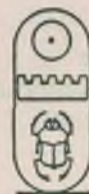
forth by Abraham. The archeological background of the twenty-third Psalm makes this very clear. This Psalm did not originate in the time of David. It is one of the oldest pieces of Jewish literature, and dates from the period when the Hebrews were toiling as slaves in Egypt. It is probably two centuries older than Moses. It is the fourth verse of this Psalm that gives it a chronological setting: "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

What is, or was, the valley of the shadow of death?

To answer that question it is necessary to ask a second one. Why did the Egyptians go to all the trouble to mummify their dead?

While there were many temples and various faiths in ancient Egypt, one great basic idea spread over them all. All were convinced that there was a life after death and that the passage from this world to the next meant a carrying on of their natural surroundings and occupation. There was one great provision. Life in the next world continued only so long as the mortal remains were preserved in such a manner that a shadow of the mortal man, or woman, could be cast. That is why the embalmers went to so much trouble to preserve the contour of the face and body of the deceased. If the preserved mummy were destroyed or mutilated so that a shadow of a reasonable likeness of the mortal would not be cast; then, the life of that individual ceased in the other world. The deceased, according to ancient Egyptian teachings, carried on the same occupation in the world beyond the grave as had been conducted on earth. Here you have one of the greatest of all archeological facts.

It did not matter, in the world beyond the grave, how many shoemakers there were. The number of dancing girls was immaterial. Ox drivers, boatmen, stonemasons, carpenters, shopkeepers, merchants, tailors, and members of all other trades and callings were welcome in unlimited numbers. It did matter how many kings there were. For this reason the archeologists, working in Egypt, never find a tomb, other than that of royalty, that has



been entered and desecrated. It is only in the tombs of ancient Egyptian kings and queens that the hand of the vandal is in evidence.

These grave desecraters of old were not ordinary grave robbers. They were not concerned with the costly jewels, the rare raiment, the priceless ointments, and the other treasures that were concealed in the tomb. They were quite content to leave those things for the surprise and delight of archeologists who would come centuries later. Their one and only purpose of entering the tomb was to smash up the mummy, on the orders of the reigning monarch, so that the way would be clear for him to enter the next world as the only reigning king.

Every king of ancient Egypt had two tasks before him that overshadowed all other obligations: to find the tomb of the predecessor and mutilate the mummy, and to devise some super-secret burial place for his own remains so that the successor could not find the mummified body. The working of these two great projects is one of the most remarkable bits of history of ancient Egypt. It definitely involved all the enslaved people, including the Hebrews.

For generations the Egyptian kings erected great pyramids as burial places. Each was more elaborate and tricky than those which had been constructed before it. This pyramid idea was finally abandoned. In Middle-Eastern Egypt there was a great rocky gorge running down to the Red Sea. It was to these rocky walls that the Egyptian kings turned for a secure burial place. Great battalions of slave labor were gathered and marched down there to commence hewing the stone and to work out secret and mysterious passages that would, so it was thought, defy detection. The place is known today as the Valley of the Kings.

The enslaved labor never returned when the great construction task was finished. Lest they let slip the secret to the succeeding king, or his agent, they were all slaughtered. The Hebrews knew this place as the Valley of the Shadow of Death. They well knew that when their dear ones were recruited for work there that they would never be seen alive again. The very mention of the Valley struck terror

into the hearts of the enslaved Hebrews.

Yet some unknown and ancient Hebrew bard, struggling to keep up the spirits of his fellow tribesmen, sings that if he has to walk through that dreaded valley, his faith in the God of his fathers is so strong that he will fear no evil.

An Old Custom

The twenty-third Psalm also brings the reader into direct contact with the oldest social custom in the world. In the fifth verse "my cup runneth over," is the key.

Back in the very commencement of history the men of the Middle East in either families or tribes commenced to wander around the flat lands seeking pasture and water for their flocks. Today they are called *nomads*. With the one exception of the addition of modern firearms, they live very much as their forebears lived 6,000 years ago. Families and flocks increased so long as the pasture held out. When the pasture failed they rolled up their tents and moved on to greener grass.

Each nomadic settlement had, and still has, at its head some elderly member of the group to act as sheik. In his tent, which is the center of authority, he has a very ancient type of apparatus for the preparation of a very strong and syruplike liquid which is prepared from the coffee bean. The sheik has a little copper cup, about the size of an average sewing thimble. When a stranger appears near the settlement, he is escorted by the male members to the tent of the sheik. The sheik looks him over and always offers the visitor a cup of the brew. While the sheik is pouring the syruplike coffee into the tiny cup all the eyes of the male members of the clan are focused upon the operation.

One of two things will happen. If the sheik fills the little copper cup to such an extent that the liquid runs over the top of the cup, the cup of the visitor has "run over." The visitor accepts the cup and drinks the contents. That is a signal to the male members of the gathering that the visitor—regardless of what his mission may be, or whom he is fleeing from—is to be given the full protection and hospitality of the clan.

But what happens if the cup of the visitor does not run over? If the sheik fills the cup about three-fourths full and extends it to the visitor?

The answer to that question depends entirely upon who gets his guns out first.

As an example of how deeply rooted this custom is in the Middle East, I would like to point out that there are two earthly treasures which the nomadic Arab desires above everything else. He adores gold coins and he has a tremendous desire to be the possessor of modern firearms. During the First World War, when I was with the British army in Mesopotamia, I have known cases where British officers have been overtaken by swift gathering storms and have sought temporary shelter in Arabian tent settlements on the so-called desert. Their cups ran

over. In one case two officers had more than seven hundred British golden sovereigns on their persons. They each carried two forty-five caliber Webby pistols and each had a cartridge belt crammed with spare ammunition.

After their cups had run over they took out their bedrolls and went to sleep in a tent which had been set aside for them. They laid their money bags on the floor. They hung their pistols and cartridge belts from a peg in the tent pole. In the morning, when they awakened, they discovered that not one gold coin or one bullet had been taken. Their cup had run over.

The ancient, unknown author of the twenty-third Psalm knew of that code of desert honor. In my somewhat extensive travels in the East I have never heard of the code being violated.



On Creation

By HARRY M. STRICKLAND, D. C., Ph. C., F. R. C.



REGARDLESS of *what* we eat, we consume just one thing—Cosmic energy. The premise for this statement is embodied in the following concept of creation:

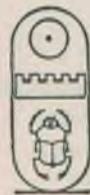
The Cosmos is filled with energy vibrating at different rates per second—the even vibrations having a positive polarity and the uneven ones a negative polarity. It is a natural law that like attracts unlike, hence, with this law in operation, the positive energy attracts negative energy to itself at the ratio of one or more negatives to one positive. These two, so combining, form an atom of some element which may be either positive or negative. If the positive polarity prevails, it will attract additional negative atoms to form a mass of some element, which, in turn, will attract others to build up a material substance.

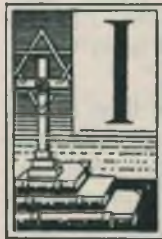
In such manner more and more different elements are attracted until a large mass has been produced which, as it continues to grow, begins to spin as the logical result of the attraction and repulsion of the different polarities.

This attraction and repulsion continues until an immense whirling mass or nebula is produced. This nebula continues to grow until it becomes a large molten mass, and, as it becomes more dense, the outer part begins to cool and form a crust. The longer it whirls the cooler it becomes, and, finally, the crust hardens until an earth or planet is formed. Even after it has built up a very thick crust, it continues to grow as the different elements in the atmosphere combine with the elements already on the surface of the earth.

All of this is the result of the operation of Natural Law, the *cycles* of growth, maturation, decline, and integration. The rocks on the earth continue to grow until they attain maturity, then decline and disintegrate to form the soil of the earth. The water, being a universal solvent, carries these elements of the soil in solution to furnish food for plant life; this, in turn, becomes food for animal life.

Thus, everything we eat—as well as what we wear and the buildings in which we live—is in its final analysis *Cosmic energy*.





IN December of last year under the title "Recognize the Humanitarian," *The Rosicrucian Forum* made the following statement:

The Rosicrucian Order, AMORC, is a humanitarian organization. We are striving to enlighten mankind, to advance society, and to make the world better because man has lived. It behooves us, then, to encourage all true humanitarians, whether Rosicrucians or not—and regardless of race, nationality, or creed. In line with this principle, about a year ago, we prepared a certificate of recognition to be conferred upon all whom we call *Humanists*. Every man or woman who has performed some outstanding service in his community—a service which displays an impersonal desire to alleviate suffering or generally to raise the moral standing of society—has received that small but beautiful certificate from AMORC. Accompanying it is a personal letter, commenting upon the achievements and stating that, as a humanitarian organization, AMORC honors the recipient as a *Humanist*. These certificates, issued both in English and Spanish, have been presented to worthy individuals throughout the United States, the British Commonwealth, and the Latin-American nations.

A recent recipient of the Order's award for humanitarianism is 37-year-old Adrian E. McKenna of Richmond, Virginia, whose humanitarianism was brought to the Order's notice by one of its Virginia members. Mr. McKenna, a student at the Richmond Professional Institute, has used himself as material for a critical study of the psychological effects of chronic pain.

Mr. McKenna was retired from the United States Air Force due to severe chronic pain. While in an Army hospital in Trieste, Italy, it is said that he began to keep a record of his symptoms and their reactions so far as his emotions and thinking were concerned.

On finishing his studies in Richmond, Mr. McKenna is reported as intending to go to the University of Louvain in Belgium for work toward a doctorate. This is altogether commendable and courageous for it is said that his studies have necessarily been interrupted many times while at Richmond on account of operations or prolonged periods of hospitalization.

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Soror Dorothy G. Eley of Virginia has a thought on pain:

"I have to declare a benefit which I have received and believe to be the application of a law. It has to do with pain—pain and its relation to awareness. It is not the pain that warns of something amiss with the bodily function; but rather pain that may be regarded as curative.

"Rosicrucians constantly demonstrate the benefit of expanding the consciousness. They may also prove the benefit at times of contracting it. In other words, progressive disawareness may be used practically.

"Suppose you have an area of pain—pain from a wound healing or from moving a sprain. Both areas require new nerve awareness of incoming blood containing revitalized cells and new spirit awareness in the consciousness of the area to be healed. By taking the objective consciousness away from the area bit by bit, the inner consciousness may be allowed to function more freely and the healing to be accomplished more quickly.

"Imagine a square cloth the size of the area of the pain. Strip it as though you were ravelling its edge. First tear off one side mentally, then the side adjoining the first. When one round is finished, just so much is your awareness of the pain lessened. Continue the

process until the imagined cloth is completely disintegrated and you will find the pain gone."

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Frater Arthur Flack of Kent, England, offers a suggestion regarding communication during times of general disaster or emergency. At such times, he writes, personal lines of communication may become hopelessly tangled or severed and disappear altogether. This was the common experience during World War II when families and friends became separated and lost contact for years.

For want of a plan, such emergencies left many stranded without means of tracing their loved ones. It is Frater Flack's suggestion that rendezvous points should be decided upon well away from areas likely to experience disruption and all efforts directed toward reaching those places in time of need.

Here Rosicrucian Lodges, Chapters, Pronaoi might serve as contact centers and relocation points. Frater Flack is not a pessimist. He offers the thought as a realist. A Rosicrucian always has a plan.

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Frater Lewis S. Parker of New Jersey, who disclaims being an expert, writes that his intuition seems to be developing: "I purchased a small television set very cheaply. I know very little about television. I replaced all the parts that looked defective; but I could get no picture. I was ready to give up but decided on one last try. I looked at one part with a 'feeling' that it was wrong, although I didn't even know what it was. I moved it and got a weak picture. That suggested a control in the back to be adjusted. The first control I touched was the one, and the picture came in perfectly clear. It could have been luck—but I call it something else."

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Did you ever want to know the day of the week on which something important occurred—your birthday, for instance? If you have a perpetual calendar handy the answer is easy; but if you don't, what then? Frater Arthur Read of London, England, offers a helpful method developed by a friend of his. It is acceptable for any day between

1800-2000 if the ordinary calendar is the one in use.

First, numbers are assigned to the months, thus: January 0, February 3, March 3, April 6, May 1, June 4, July 6, August 2, September 5, October 0, November 3, December 5.

Likewise, the days of the week are given numbers: Sunday 0, Monday 1, Tuesday 2, Wednesday 3, Thursday 4, Friday 5, Saturday 6.

Now the method: Write the date in question in full, say February 23, 1901.

Deal only with the last two figures of the year.....	01
1. Divide this by 4 ($01 \div 4 = 0$)....	0
2. Place under this the number assigned to February.....	3
3. Place below this the date.....	23
4. Add the four figures.....	27
5. Divide this figure by 7: $27 \div 7 = 3$	-21
Remainder is	6

Only the remainder is important. It is the indicator. Look in the list of days for 6. The day associated with it is the one you want—*Saturday*.

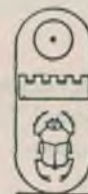
Test this for yourself and then check your results. If it works, it is useful whether you understand why or not.

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The landscapes and seascapes of Paul Lauritz proved satisfying summer fare for visitors to the Art Gallery of the Rosicrucian Museum. Mr. Lauritz, internationally known as an artist and lecturer, although born and educated in Norway, came to California in 1919. His work has been exhibited widely and has won him some 76 medals and awards. A member of the Los Angeles Municipal Art Commission for six years and a past president of the California Art Club, Mr. Lauritz is currently president of the Southland Art Association.

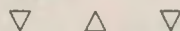
The present showing of his work brought many of his prize pieces before art lovers of the Peninsula region. As Arthur Miller wrote in the *Los Angeles Times*, Mr. Lauritz's "scenes glow gently or brightly under soft clouds or clear skies. They breathe the freshness of outdoors."

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Sacramento Chapter, AMORC, has been active in the State capital of California for a matter of 17 years. It has done its work enthusiastically and conscientiously even if quietly, and residents of the area were recently told something of its activity. *The Sacramento Union* a few Sundays ago interviewed the officers of the Chapter and told the reading public of the area of what was being done in their midst by this group of sincere men and women. According to Professor Herman Leader

of Sacramento Junior College, and the AMORC Chapter Master, most Rosicrucian members are forty plus. He is quoted as saying, "that seems to be the age when people begin to have more time for reflection." All above that age or even below if they have the necessary time for reflection and live in that area should visit I.O.O.F. Hall some Thursday night and see what congenial and serious-minded students do and say in the shadow of the near-by Capitol's dome.



Doctrine of Rebirth is Age-old

(Rosicrucian Library Research)



THE teaching of reincarnation was dropped in the Christian religion by decision of the Second Church Council held in Constantinople in 553—but it had been formerly an unquestioned part of Christian doctrine, as it still is an accepted teaching of almost all other religions. In fact, to say when it began, it would be necessary to know when the Mysteries themselves began, for reincarnation is an integral part of the scheme of evolution of the soul-personality fostered by the Mysteries. As a dogma its origin is coeval with that of the Mysteries and, like it, is lost in antiquity.

Certainly the Hermeticism of Egypt included the teaching. Pythagoras reportedly taught it, for he was said to have been aware of his own past lives. An initiate of the Orphic, the Eleusinian, and the Chaldean Mysteries, he was also thought to be the first Greek accepted for higher initiation in Egypt. There is nothing in the practices of Pythagoras' disciples to suggest that reincarnation was an uncommon doctrine or that it was not one with all other traditional teaching of the past.

The mystical Order of the Essenes found in Palestine seems no different

in purpose and practice from those older brotherhoods with which it was connected. This Order was closely connected with the preparation of the Christian avatar, Jesus, who came to demonstrate Christhood. Since the Essenes expected and arranged for his coming, the argument is that reincarnation was understood by them to be a part of the evolutionary pattern of the soul-personality.

The Gnostics, one of the many groups making up the Primitive Church, drew freely from the older Wisdom Religions of India, Persia, Egypt, and Babylonia. Individually and collectively, these sources contributed to Gnosticism's the natural acceptance of the pattern of birth and rebirth as the goal of perfection was approached.

But the Gnostics were not the only group promulgating the doctrine of reincarnation; there were others—enough of them, in fact, to assure its inclusion as a basic of Christianity itself for some centuries.

When at the Second Council of Constantinople, reincarnation was finally dropped as Church dogma, it was not for the reason that the teaching was adjudged either unsound or untrue, but rather that as a tenet it no longer fitted into the scheme of reasoning set forth in its new theology.



ON THE ALERT

Thousands of giraffe still roam the African veld. Here in the Kruger Game Reserve of South Africa, a mother and son are cautiously watching the approach of the photographer. In spite of the awkward appearance of the giraffe, it is capable of great speed in open terrain. Their color is tawny and mottled like patches of shadow from the foliage, which often makes it difficult to see the animals when they are feeding on nearby trees. The male giraffe may attain a height of eighteen feet; the female is smaller and lighter in color.

(Photo by AMORC)

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(* Initiations are performed.)

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